M 1063
Berkeley, Group 1
Thursday, Oct. 27,1966

Mr. Nyland's
Birthday dinner
Chamberlain's house

Mr. Nyland - As you all know it's my birthday, and we may as well drink to me. So then, as I say, we'll get it over with. Then after that then we can really talk, because a birthday is nothing, unless you want to make it something. So, here's to my future.

Patsy, I'm glad you are here. And now we can eat.

Have you ever held a meeting while you're eating? We may as well. After all eating is daily life and work is supposed to be in daily life so, go ahead - who has questions?

I think the experiences - I listened to 99, that was last week, Thursday, of this group, and all you talk about, I think, is -- wet towels? getting in and out of a car, and parking a car away, for sometimes five blocks, I believe. And I think there was another something that... I forgot -- I believe there was a third one but it came up every once and a while. Anyhow the wet towel stayed in my mind. And you know it will be extremely interesting if you made once a pact among all of you that everybody would use a wet towel the next day. Because, after all, what do you do it for? Sometimes you don't have to use a wet towel; the fact that you are in bed and you remember it is already enough. And

I think that is the way it should be applied so that you really don't need the wet towel, and surely if youhave a wet towel outside the bed, if it's for a purpose, you don't stay in bed being afraid of the wet towel. But someone asked, "when you get on the wet towel what then?" You know... well, you can stay on it, and you can get off it, but what is the wet towel for? To try to remind you; it's an extraordinary kind of a thing to have a wet towel outside. And it must be for a definite purpose, and the purpose always of <u>any kind</u> of a task is that you try to remember yourself. You try to wake up to youself in whatever you're doing, whatever it is, the kind of position you have; if you want to become aware of yourself in whatever the state of your body is; and it can include posture, it can include your voice ( ) if it is too cold or something whatever it is that you then hear it and you are aware and by aware is that you simply accept that condition of yourself as you are. It is really so simple. There is nothing special about it and as soon as you start to describe it of course you are lost. You're back again in your ordinary mind. It is for that one moment, probably, quite useful. And although you dislike it, maybe, and of course at such a time your impartiality is hard to see. At the same time that can give you an opportunity, and if you persist in standing on the towel maybe you can get used to it. But try to see yourself and walk up and down a little bit on the towel

or get off it or get on; use it to try to maintain it. It is so difficult in ordinary life to remember that you have to make a continued effort, not just when it happens, and then it is gone, but, for instance, the car is parked five blocks -- you really should have a task then all five blocks to try to wake up, to remain awake. That is, to remain aware in a continued effort which will then give you a state of an awakening. And you are really then are much more in that sense alive.

But many opportunities in life simply are good enough, and particularly when they are not so involved -- Oh, you talk about computors that's right, also good morning to people, almost shaking hands you know. Some time ago I mentioned that a person is, of course, also a computor. Your brother under the skin. If you try to remember that, but you see here we sit, also opportunities of life goes through you, time goes through you, every moment, as it were, it comes in it stays, for one moment, maybe less, becomes time. You're part of it and you try to remember that at the time. I say now remember and that is that you remember yourself and that you really at that time that at then you have not an image but a realization that you exist, that then becomes an experience.

And as you now eat try to be aware as much as you can, and you slow down your eating, of course you want to really be with it as it were, but remember every time ( )

even when you look at each other, even when you drink, whatever you do ( )
not necessarily when you are professionally engaged because you're, you're already so caught you can hardly break it up. But the simple things, that is really important, so work now, now.

Now I'm planning to be here now for at least two full and one-half weeks. And during that time I have not planned anything in particular, nothing outside of working. The third week we may have a chance to go to Big Sur, but almost I would say for a picnic if we could arrange it. And the fourth week maybe cut up a little bit because at towards the end of that I plan to go to Seattle. So we have at least two full weeks ahead of us and I would like to meet every evening. Those can come, come, those that cannot can come some other time, next day or whatever.

Every evening at Eight O'clock we will meet here. It doesn't mean we will eat here, but we will meet. And even if we meet for half an hour, so that you can go home with some idea that you have to do the next day, and if you possibly can you report on that the next day that what happens to you and what attempts you have made.

I would like to make a very concentrated effort while I'm here, so that you really get a little bit of a taste of what it is to be continuous and making a continued effort day and day and day after day. Not just wait for

a week and then report on a task. You forget and usually after a meeting the next day you remember if it is a certain higher level it goes down. If your meeting is on Wednesday, Tuesday or Thursday by Monday morning it is way down. Tuesday perhaps you think again about Thursday. Wednesday you bring it up again. Maybe Thursday morning it is a little better. It goes like that. If we have every day a meeting you will remember it and that day then you come with your material, because I have to be very practical about it. Get away from the theory for a little while -- it's all right, we can feed a little bit of that in order to elucidate it and help it, but the main thing now is work and real work, and I mean by that quite a different thing from that which is read out of books or even different people who talk about Gurdjieff -- that it is just a nice little past time to enjoy intellectually or sometimes perhaps in admiration laugh a little bit about <u>All and Everything</u>. And poor Gurdjieff would make such long sentences that no one can understand anyhow and the words are practically impossible to believe. This time we will honestly in daily life, in your life, in your profession, from early morning until the evening when we meet we will talk about work and the difficulties; and particularly your difficulties. All the obstacles that are going to be in your way and you find, and then how can you overcome them -- how often that you lose yourself and how often that you will be

even interested. So this is the way I would like to do it.

About the other things for this coming couple of weeks. We will probably see what we can do regarding physical work and also a little music if we can arrange it every Friday evening. I will try and play if we can arrange with the piano and so forth. Organ-- where's Tina? Organ? Any information on it?

TINA -- (Answer inaudible)

MR. NYLAND -- Maybe play a little organ in the Church. Also, movements, but that is still a little vague,uh? We have to see where, also what music can be produced because I don't believe very much in making movements without music. The music is not only inspiring but it does something to you and of course it helps you to keep rhythm much better than just counting. But at the same time movements can, of course, be done, particularly practicing; and we will still be in a stage of practicing and going over and over again so for that reason neither the records nor the tapes would be useful enough..., but we'll see. Whatever we can do and whatever time can be spared and... whoever can... it is very preliminary you must understand that. I hope that we will be able to have some good movements, maybe in the Spring it may be possible to bring a couple of people over from New York. They can stay here for a week or so and help, and then from then on it is all up to you because movements and movement classes have to be developed also slowly. There's no particular hurry and even in the

beginning if they are not done so perfectly already they can have a good effect because they engage you differently than your mind, and your physical body at times will need that kind of an exercise in order to loosen it up and will make the correlation between the mind and the body and also your feelings a little bit looser. For that reason music has to be there a little bit for that will affect your-- I hope your heart sometime. So we will make a plan, we will work.

In the morning I will not be available because I want to write, and as I write there may be things to type, so we can talk about that later. In the afternoon, every once and a while, if someone wants to talk a little bit there will be a chance you can come over and we can sit and talk about problems that may be a little personal or at least that you don't want to discuss in a group. But otherwise for a group meeting when you come make up your mind that you're going to be honest and try to be exact, not too elaborate in explaining, that doesn't help, but simply this and this I tried; this and this and this happened, what will I do then. I hope my answer can be that and that and that.

Now, soup is cold. So who undertook tasks last week? STEVE JOSEPH - I took the task last week of, at night when I had finished everything else I had to do during the day, just before retiring, to take a ten or fifteen minute walk outside ( ) for work. I did this all but two

nights of the week, and particularly last night I had very, for me, very good success while I was walking in being able to be aware of my feet moving and sometimes of my posture, sometimes of my whole body. The thing which was most wrong with the task was that it came at the end of the day.

MR NYLAND - Why was it wrong?

STEVE JOSEPH - Because when I finished the walk I was still interested in work but the day wasn't beginning it was already over.

MR. NYLAND- Don't you make your own day? You mean you were not walking maybe?

STEVE JOSEPH - What I mean is at that point I was prepared to go to bed and then get in bed.

MR. NYLAND - You see if you still had a desire to continue to work why did you go to bed?

STEVE JOSEPH - ( )

MR. NYLAND - Then the question is how strong was the desire to work? So you see if something else is the stronger desire there is really no desire to work. Then you must not say I was not ready for it, or the task was not finished, or I still wanted to work, but you didn't. Always judge by the fact. If you say I want to work and you don't do it the statement is wrong -- simply change it for yourself. Say I don't want to work, otherwise you all the time will listen to the excuses and rationalizations of your mind and that will settle down almost to the same

extent as if you have done it, and afterwards, thinking about it you will make the statement, "oh yes I could have done it but I didn't." And that, of course, becomes gradually an untruthful statement because you fool yourself. Either yes or no. I have enough desire to counteract the desire to go to bed, or the desire to go to bed -- and on that I say I wish to work or I don't want to. You see, there are always several things that take place in the mind and one of them is the realization that you have to work, or need work, or that it would be a good thing to work, sometimes even you say I should work. All that is a mental statement, but you won't work until some of that is translated into actually physically doing it. Work is doing, there is no other way. It is not the thinking, not the feeling, but the thinking and the feeling have to be there in order to start the body moving, or in order to engage in something I would call work. ( ) but there's no more energy or no more desire, then say I'm in a state in which I want to be unconscious. It is far better to accept the fact that I stay unconscious -- to be even justified that a well done... work...now you are entitled to...I don't know how you call it, the result is the same. Go along with what your mind says and what your feelings say, and what your body says, go along as if you allow yourself, as if something in you that really a little bit more superior than any one of your three centers and is there, you might say in charge, or at least knows about it,

but partly in control, and that that something allows your body to do whatever it wishes. I remember Orage used to say "I want sometimes to be good to my body," in order to illustrate that sometimes the body wanted something, and that I as somebody away from it, would allow my body to have a piece of candy, or to stay in bed a little bit. It is a little skating on thin ice, because if I do this too often I will be too, and then I can say I allow myself to sleep or I have allowed myself to sleep. But a little bit of that goes a long way. And when I sleep too often there is something alive in me which gets a little disgusted about it ( ). Change it a little bit. Remember you walk and you come home, intentionally stay up. Another day allow yourself intentionally to go to bed. Sometimes in the middle of a walk intentionally stop so called working. Don't let it be dragged out because you're still walking. I, if it has anything to say, has something to say about the behavior of the body when it is sufficiently clear. It may not always be clear and it may not always be strong enough.

About I you have to consider that an entity which is being built gradually by the efforts you make in trying to be awake. And at such a period when I say I make this effort to be awake I want to hear myself, I want to be aware of myself, I want to remain aware if if I can. At such a time you're feeling I. I call it sometimes depositing money in the bank in order to give something that is of

substance. And although in the beginning this little I is still small and cannot observe itself and really cannot do very much the mere presense of that since I is of a different kind of nature, it is objectively tinted, can already have an effect on the subjective existence of me. And at times then it can take position that it will allow certain other things to exist. It is sometimes a very small voice. Still I can at times talk, and that takes control, and that tells us you've done enough, no more. Do you talk to yourself when you walk?

STEVE JOSEPH - No.

MR. NYLAND - Why not?

STEVE JOSEPH - I don't know.

MR. NYLAND - Have all kinds of imaginary conversations with your little I. I remember once when the children were young I told Eric, or I think it was him, to do something. I said, "do it with gusto," and immediately the question was, "who is gusto?" Well, I had to invent on the spot a story of who gusto was, and it turned out a strange kind of a bird-shaped monkey or so who always would sit on the shoulder as a father would sometimes sit on the shoulder of a boy, and there are pictures in existence, at the present time, where gusto comes every once in a while when a person needs it and has to pay attention to what they are doing. A gusto is very much like your little I, do it with little I. Who is little I? On your shoulder.

Remember Wotan with two ravens, one on each shoulder, whispering in his ears. And the reason that Wotan had two ears, sometimes the good and the bad, sometimes inner life and outer life, sometimes God and the devil, sometimes indicating that man is between two worlds. And when one talks with the little I, you give it if you wish a name, and you let it talk to you, and you say like I suggested with a computor, "Good morning, it is gone, are you there? Where are you now? Left shoulder? Right shoulder? Why don't you move a little bit, you're in my way, I don't see you, Ah -- there you are." Focus the attention as if one is talking with oneself, as if one has a partner, as if something is divided in you, something of a higher nature, and, ordinary. And that which is higher nature like an older brother. Sometimes it should be one's father. But a father has lost contact with his children, when it is I it is part of you, it belongs to you but it is a little different quality, a little different kind of vibration rate. And this is little I, and little I has very few words but whatever the words are they are precious. And then you allow it to talk, and you allow it to be quiet and listen, and then sometimes you can hear it. And all on your walk you ( ). And sometimes the little I flies away and it comes back, and it ( ), as if the Ark has been stranded on the Mount Ararat. And the dove, the pigeon, is sent out and comes back to the mountain. That's the way to use your walk. All kind of

commands ( ) something is directing you. You try to see if something can tell you to slow down instead of the body slowing down, as if something is really of that kind of a value, having the interest in the movement of your body, but the body is not doing what it would like, but that which is being done because something of a different nature tells it what to do. Again, exclaim, "Oh, is that the way you're going to sit. Now, I'm ( ), now you turn ( ) to the left. And you think aloud. Do you ever sing? On the street when it's noisy? All right, whichever way you can. There are many ways to wake up, thank God. Every moment is an opportunity, and each opportunity is different from each other opportunity. And how to catch the opportunities that are really conducive for you in your own sphere, in your own psychological makeup, that it can be helpful to you to use them at that time to be reminded, to remember yourself ( ). See that it counts. Don't let it slip by, don't find an excuse, simply say that the next moment is also a good moment, surely it is a good moment, but if you lose the present one you lose something, you lose that kind of an opportunity.

Who else has a task?

BILL MACDONALD - ( )

MR. NYLAND - How did it work?

BILL MACDONALD - It didn't go too well.

MR. NYLAND - We can cntinue? Is everybody finished or not yet, Patsy?

BILL MACDONALD- It worked well the first day and then at school I had papers to write and had to stay up all night, and I wanted to sleep more than I wanted to work.

MR. NYLAND - You see it is too difficult when it is professionally so engaging and you have a certain....

BILL MACDONALD - I wish I hadn't taken it when I didn't need to for three days....

MR. NYLAND - No, you must use common sense.

BILL MACDONALD - I didn't know that before it happened.

MR. NYLAND - Well then you have a perfect right when you didn't know, to change the task. You see when something unforseen happens then you have to say to yourself I didn't know. I took the task in good faith, but now certain things have changed. I may have a wish to take a walk because of the sunshine. You know that I feel that the sun will help me when I can walk in it because I have a little cold and I want to, and then when I say all right and I go out now, and then the sun is not there or there are clouds, I cannot help. It is a force higher that oneself, and one must sometimes acknowledge that of course these forces exist and they are outside of our domain, we cannot control them and one has to submit to them; and if anything it has to do then with one's particular task, you have a right to change it to another task. This is, of course, common sense.

BILL MACDONALD - I didn't want to change it because I thought....

MR. NYLAND - Well, that's right because once you made up your mind to do it, but you see you have to be a little bit more clever to ~~t~~ ... and the trouble is you see that when you try to continue and you know that it already is a foregone conclusion that you must fail you run the risk that you will be frustrated. And whenever you're frustrated you prevent yourself from doing it again because the memory of that kind of experience is already enough to take away a little bit of the wishing; or rather that whenever you do it is when you never can tell I may be frustrated again. You lose confidence in yourself. That is one of the reasons in the first place doing it in a very simple way, the second place you do it only when you reasonably have a chance of success, that it can be done. And whenever you do it in any form of professional world where you are naturally so identified that there is practically no energy for anything else, of course you will lose out if you try. And one must know, one must be very clever about this, to know when and also to know when not, and to accept both cases because it's idiotic to think that you can do it at any one time, it's utterly impossible. When Beelzebub was on the ship Karnak, as you know, they run into some difficulty and it's called zilnotrago. There's a footnote that you probably remember that Zilnotrago is a Cyanic acid gas, and that it would be very deleterious

for everybody if we went straight through so the Captain comes in and asks Beelzebub what will we do. The Captain represents common sense. Common sense enters whenever it is necessary that one may be carried away by certain conversations intellectually, or certain activities of the body, or sometimes emotionally. And common sense must then at that time ask what are you all doing. Or what are we, totally doing; that is Hassein, Beelzebub, and Ahoon. Beelzebub represents intellect, Hassein is emotions, Ahoon is the body and they are there, all three together under the Ethokrilno, which as you know is the upper part of the ship in the shape of a big wall, the cranium of a human being in which intellectual discussions take place. And when the captain asks this and Beelzebub thinks about it for a moment and says we can do one or an other, or an other -- three different ways. If we go through -- too much wear and tear on the ship and it probably would be destroyed. If we go around it and make a detour, also it would wear out the ship. But if we stay and wait until it has been dispersed then we have nothing else to do but just wait. There will not be any damage, but in the mean time we will have to use the time, so now let's talk about ships. And in that particular case the captain starts to describe the different ships, which ships indicate different methods of work. How it used to be, and how it is at the present time easier. You can read this over to see if you can out of the different descriptions there,

one ship which is very difficult to manage, what kind of religious system may be meant by it. So when one considers the desire to work common sense must tell you when you should. And if you try to do it under circumstances which are not right, or too much, or where the identification of your personality is so tremendous that very little energy is left even for the wish to become objective, and then it is necessary for common sense to step in and simply say, now now, take a rest. Don't destroy yourself. Be clever, don't be a fool thinking that you can do a thing when you know and should know certainly by experience partly, what are the times that I can work. And that many times when you try it in a professional sense whenever you have to do certain things with your body, or that it is necessary to be intellectually engaged, sometimes emotionally engaged which takes you all up, or sometimes when you have to work fast because you have to meet a deadline, or that there are many people around you which of course take your attention since you are looking at them, or you hear a noise and so forth. Much of that kind of an activity may be far too much for your body even to digest in ordinary life. And it is quite idiotic at such a time, even if you have the thought of work, to try to do it. I've said many times one does it simply because in your own eyes you would like to be heroic or you think that it is a little adventurous and that you can cover

yourself with glory if you would be successful and all these little things they are infantile because it is an expenditure of energy which at that time must not be spent in that direction. Your task at that time is to be an ordinary man in ordinary life, professionally or whatever has to be done. That is then the law and all you can say is to push to the background the knowledge that something else exists, and that as soon as you have an opportunity, then of course you will go back to it or try to introduce it if you possibly can. It is not that it is not an aim to be conscious all the time because the whole question of elimination of time and living in eternity would then mean that consciousness at such a particular point, which is also the wrong word, at such an experience becomes omnipresent. But we are so tremendously far away from it and we are stupid fools to think that you can go through Zilnotrago without getting harmed by it. Many times this kind of frustration, if you don't follow up that what common sense really dictates to you, many times when you know that certain harm even might result and you do it, some damage can be done which is not so easily repaired, sometimes irreparable. And many times you will run the risk of being frustrated and with that, the next time remembering it, you will then repeat yourself a little bit with the thought that perhaps it may not be possible.

Whenever one works, one has to have an intensity of such a wish that it can not go wrong. At the same time

that what you would expect is not something you can determine or even formulate in an ordinary way. It simply means that whatever the wish is, that one wishes to work or he goes to the extent of being awake and that any further formulation of how it should be when you are awake is of course an intellectual, an ordinary intellectual process. So that is what I mean. Select your time, there are hundreds of times, opportunities during the day that are easy. Try it then, and if you want to try it, test your wings a little bit, you try in a little bit more different and see what happens. If you consider constantly from the standpoint of adventure, that you know it may not be successful then of course it is quite all right because you are forewarned. But if you think that it is possible, then as I said before, then you are a fool. Don't work then. Out of the thousand of opportunities there are at least nine hundred that are much more conducive. And leave the other hundred for next year or ten thousand years from now. Don't worry about them.

Now what was your question?

JERRY LINDSEY - Well, I thought that walking to work in the morning would be an ideal time, and it was, for two weeks it went very well and now my mind is incapable of getting out of the way and so I'm beginning to talk to myself in terms like, well if you can't work now on purpose, when can you? And so it becomes very discouraging... this is ideal...

MR. NYLAND - You probably remember that several times on tapes or meetings in New York I say that a task is only good for one week and perhaps two, not longer. A task can become a habit and the newness of a task always wears off so that when you again and again do the task the same way it becomes not only monotonous, but you have no desire to do it because you already know. The only way to do it is to wait until you have again after several weeks and it is as good as new. You can start it again or you can change the task and introduce something that is a little different, and that then will represent the newness for you. But again usually if it is a task superimposed on another one it's only good for a week. Don't worry about it because that is exactly what will happen. You might say that's the law of earth. It destroys everything that exists. Everything, without any question. That is the law, and it happens to be the law of gravity for physical science, and it is the psychological law that nothing will remain in existence unless it is neutral. And you cannot maintain that because the newness wears off, and that is originally what made the task. The curiosity is always based on the possibility that something like a task will help you. When you have seen that it does or doesn't then it has outlived its usefulness. Take another task, or if you like... it is walking from the car this one?

JERRY LINDSEY - I don't have a car.

MR. NYLAND - Walking to work?

JERRY LINDSEY - Walking to work.

MR. NYLAND - You can walk backwards.

This is to tomorrow's meeting. Tommorrow there'll be Group ~~xxxTwx~~ Two and many of you, I think, will come, at least I hope. And the task for those of Group One, and if this is a true representation of Group One, if ~~x~~ whenever you go to a meeting of Group Two you have a responsibility. It's twofold. First, by meanks of your behavior to represent something which might call work so that any one of the new people looking at you can at times be struck by your consciousness. It's a big thing. You're carriers of something that is worthwhile for yourself, otherwise you wouldn't belong to Group One, and then when you meet with people who might be interested, the responsibility is then for yourself to be first whatever may have been the results of work on your own part. And the second obligation is that you communicate to others who ask questions in the best way you possibl~~x~~y can, because you are a little bit more familiar, and to some extent, as you know, that which is ~~x~~ Group One, constitutes Group One, are those people who are committed. Some are more committed that others but there is definitely something in you that says, as far as Gurdjieff is concerned, I want to give it a try and I want to try to be honest. Because if you don't make that statement for yourself you don't belong to Group One. So when you are tomorrow, ~~x~~when you come you come with a very definite desire to

to behave in a certain way. Not with a terrible face, that's not it. Manifestation, your behavior, as if something is directing you from inside. A representation of yourself, not nervous, not tense, at ease, in equilbrium, a good posture that what really makes you move, at peace and in ( ). These are the requirements. The task when you talk to someone else is that you explain, logically, clearly, if you can, but only in relation to your own experience. Don't fall into the trap of listening to yourself and liking yourself to talk. Don't talk about theory unless you really know everything about it which you don't. Only talk about experiences which may be helpful to someone when you understand their question, wherever that question is. And in answering you start at the level of that question and then if you wish and you can, you build it up. Don't talk to anyone who is new as if you are already on a little pedestal. Don't make him feel that you are superior. You're not of course not. The further you go the less you become in your own estimation. But make them understand that you have listened, and be strong enough at times when it doesn't reach any particular content in the sense of belonging, you might say, even on the periphery to work be strong enough to stop needless conversation, they don't need anywhere else they can be carried out whenever they wish at any one time; having a cup of coffee they can let themselves go, but when you get together in this Group Two you talk about work,

understanding it, or different ways that are related more or less to work but don't exclude interesting subjects, or things that are, of course, maybe partly experience, or partly might lead you to the possibility of having questions when that what they were engaged in did not give them an answer.

These are the two things that you have to keep in mind when you come tomorrow. So, tomorrow you have to prepare for that.

Who is coming tomorrow night? Who can? And do you know the people of the second group? Some of them? And do you know what kind of questions they would ask? What kind of influence do you have to have them ask certain questions? That would be interesting wouldn't it? Now as far as I know the present program next Tuesday will be an open meeting here. Then if we can, the week after, also Tuesday, I would like to see if we could have an open meeting in Palo Alto. You have to face that I'm sure because the distances are really a little bit too much, and you have to divide it, also it won't do you any harm because some people can come to both maybe not all the time. It will reduce your group here sometimes but that I think cannot be helped. I think that Palo Alto is a new territory particularly for LSD, no? So I think if we do have a meeting there you have to find out where. Huh? Don -- I mentioned to you. I thought the bookstore would be good for that -- apparently not. Where can we have it?

QUESTION - Open meeting?

MR. NYLAND - Open meeting. We'll advertise for it in the Palo Alto Gazette, is that the name for it?

QUESTIONER - I think the Palo Alto Times.

MR. NYLAND - Well, look around.

QUESTIONER - Mr. Nyland, ( ).

MR. NYLAND - Should we have cards ready to put [illegible] in the bookstore? Huh? What are we going to do? Who will ask? Do you know any people in Palo Alto who might like to come? Yes? How many do you know?

VOICE - As many as six.

MR. NYLAND - And you don't have to provide transportation for...?

VOICE - No.

MR. NYLAND - That's the way they get voters in Brewster.

VOICE - There's a woman there ( ).

MR. NYLAND - That is what I understand, but is she a little bit off... [illegible] woozy.

VOICE - [illegible] No, she came to a meeting ( ).

MR. NYLAND - No no no no....

VOICE - ( ).

MR. NYLAND - Could she have some cards with your name on it? Anyone interested in Gurdjieff call up so and so.

VOICE - ( ).

MR. NYLAND - Does she have your name? Could she give your name in the form of cards?

VOICE - It could be done.

MR. NYLAND - I'm doing it in New York, so I know it can be done, and also sometimes quite successful. Bookstores are very good, because you can get from them names of the people who either buy or inquire. They're far better than a library. A library is not allowed to give out names. Are there books in the library in Palo Alto? Have they got a public library?

VOICE - ( ).

MR. NYLAND - You have to start a library committee and each person has to wear out a little shoe leather and go around and find out what is available. Really you must talk about it among yourselves. And if you can't to it in a regular meeting, try to meet for lunch and under the influence of a nice little cordial at the end of you just start to talk about activities. Yes, it is necessary particularly for the man to get something like that done that has to be done in general without going into an organization problem. There are certain things that can be helpful because Ron cannot always carry it by himself. And of course there are always people who are willing to help, but it should be understood who is doing what if you possibly can spare the time. There has to be more correlation. You're getting large enough; different activities have to be assigned or taken over or being acknowledged as a certain task of certain people. You remember two weeks ago I sent out some notes which will be helpful to me for resumes and attendence lists of the meetings and certain ( )

and that is working out fairly well. I think it is not everybody's business to be able to make a good reume; it will take a little while before you get used to it and then when you do have a resume of your own group and you keep a copy of it, it is much better that you can refer to it in case you get an answer fromNew York. It will help you much more. Activities in the midst of your professional life is always a difficult thing. And it is very often exactly the same as having a task and you also feel sleepy. Sometimes you burn a little bit of midnight oil. Just a little bit of a margin, very often it is not much. Remember I tell once in a while a story about the two boys who are studying for school and one always gets good marks and the other doesn't. They happen to live in the neighborhood of each other and they could see each other's window where they used to study. And so one day the boy who was always a little bit behind, he decided to stay up. He turned his light off and the light of the other boy was still on until about five minutes later. Then he turned it off. Ah, he said, it's only five minutes. This is the margin. Just a little bit of an extra effort, for good measure. This is the meaning of going the whole hog including the postage. Compared with the hog, the postage is nothing. But the hog would never be sent unless it had postage on it. So this is the thing that you have to realize among you all when you now start to grow. You want to keep this root going, it has to grow

I would say much more. You're on the way, it's very good and of course many things you already cannot attempt, for instance Patricia has to make resumes of old tapes. It is a big job. Also the kind of thing that has to be put in the library. Ron is active in the library, again he needs help once in a while. You have to think you have to live with these ideas more than you do, and really more at the expense of the unnecessary things that you occupy your mind with. You know that. There's an awful lot of trash that goes through your mind that is not worth it, and you must not be children any longer. You have to utilize your time as well as you can and not allow yourself to waste energy when you know there is absolutely no return and only a temporary enjoyment for a little bit, that is simply masturbation. Don't do it, even if you have energies to spare and you have energies to govern, and someone has to be in charge to see that it is directed in the right way and that is how you build for yourself your own factory, your own house, and if necessary your own castle. It's a problem of course to know how much to allot to the different activities and what you can do well. The willingness many times will be already a solution. It's only that you don't allow yourself to think about it. But it really would want to pay a little attention to it and give it an extra thought five or ten minutes at the end of the day what can I do regarding work, not only for myself, but for others to

help if I can. That is the attitude. You will relieve the activities that go on now, you need this every once in a while like a little boost you know? A new power introduced at the proper time. And as things go down everything starts at the minimum, it goes up to what is called the optimum. And from the optimum it goes down to the maximum. The maximum usually is at the same level with the mimimum but it is further extended in time so that what would usually be called ( ) at the point where it has to have most value is the optimum value. That's as high as it reaches, and from that point on it should not go down too far and it needs at that point a certain boost I call it, a certain force which is applied at the right time and the right way.

I don't know if anyone of you ever played hocky. Sometimes in football or rugby it is possible to understand it in the same way. The ball is going and is in the air. You give it at a certain time a boost without letting it drop down to the ground. With hocky it is easier to see because you use a stick and you can reach further. Playing tennis sometimes it is the same kind of thing. You help the ball to go over the net when it is still in flight. Playing piano is also like that when you use a pedal. You strike the chord, the pedal is on it goes and vibrates and at the proper time you strike again the chord the same one and you again press the pedal, at such a time the vibrations continue. There are sometimes out of such

sounds you can make an organ. It is possible if you know how. These are simply ordinary examples in ordinary life and they are natural laws. The exist x also for anything you want to do regarding organization, spreading of ideas and the maintaminance of them. And the results for yourself will be that you become part and when you are a part of this you will feel that it is worth while. The whole idea of solidarity is based on that. Part of a whole. Each person is a self of the total body. If the body represents the wish to maintain ideas of objectivity then each person should have a function. Wherever it may be, what kind of activity you are suited for you have to talk about that among yourselves. Sometimes people can take a responsibility whcih someone else can see in them, they themselves may not know it. In the first place you have to talk to get it clear, in the second place you have to have a good heart in order to help push. We were talking about resumes, transcriptions, about materials in New York, copying things of that kind, I brought some resume cards which I will give to Patricia to look at and perhaps copy or Xerox or whatever machinery you have here. Transcriptions of the tapes that we have in New York you have started on it, it's not sufficient as yet as you know. And if we don't get enough from you, but it is primarily for the New York tapes of course it is primarily a New York matter, for your own tapes, it is yours, same way as it is in Boston. It is not a matter only of copying, I know it. Much too

much has to be done. And still I also know, that if you wish you really can ( ) of a corporal and a sargeant. The sargeant happened to be the son of the washerwoman who worked for the mother of the corporal. And the corporal had to pass an examination in order to become a sargeant. And so the sargeant of course was going to do him a little bit in if he could, so he asked if you have a suitcase in your right hand and you meet a superior officer what do you do? And he said, I change to my left hand and I salute. If you have a suitcase in your right hand, and you have another suitcase in your left hand what do you do? Two suitcases in my left hand and I salute with my right. If you have already two suitcases in your left hand and one in your hand what do you do? I take the third suitcase and put it in my left hand and I salute. But you already have two suitcases in your right hand and two suitcases in your left hand, what do you do now? I still take the two suitcases in my right hand and put them in my left and I salute. You see, he had to let him go. He had to pass the examination. This was his determination. The sargeant was not going to get him, regardless of such business. This is the principle and don't let yourself be dismayed every once in a while if things are difficult. Usually there is a way if you think what the most important thing is that you really wish. If you want to help make a tape, everything can be carried on all your shoulders and then it is not so ( ). But that is what is

meant by solidarity. Solidarity comes from solid; that what is united in the form of making a substance. And solidarity means that you are active with that solid. And if you have any Armagnac left, drink to that kind of that co-operation.

Palo Alto is still to be considered. Those who are not living there may also know people who do live there and might be interested. Who can we get for this open meeting because I think we should have at least, oh let's say, forty to make it worth while. Who lives in Palo Alto anyhow as a nucleus? How many? Twelve at least? All right, each person could bring at least another one, at least one. Then we have twenty-four. And then each person can bring at least another one and we have forty-eight.

QUESTIONER- Mr. Nyland, what are the criteria for inviting someone?

MR.NYLAND - Interest. Interest in general that they could find out something about that new system from the Caucasian Greece. All right? I think by this time the name Gurdgieff is sufficiently known.

And now comes the blowing out ceremony. You know about the man who couldn't die? His lower jaw was extended over his upper jaw and the last breath always would be blown into his nose. Now it's a godd thing it's not the case with me.

You know it would be interesting if that were for the

unique idiot. Because you know it's number twenty-seven, and today being the twenty-seventh, two and seven make nine ( ), ~~x~~ I can't fit into seventy-six though. ( ) I blow it out, it might mean that it's better to stay here a little longer. Not as yet. When Gurdjieff had his accident, the year before he died, he was driving a car, he came out of a side street ( ), and ~~x~~ as he came out a man, an older man crossed and he couldn't see him ( ) the car either, and he killed him. It was a very unfortunate thing of course, and Gurdjieff made a ~~remark~~ that one of us had to die. He realized of course that at that time there would be a time for him. But then he said "not as yet". So when I blow this out it means I don't wish to die as yet. And Dorothy will you cut it?

I don't know what the real reason is that I ~~happen~~ to be here on my birthday instead of in New York. I've been thinking about it, several influencing factors and some I don't even want to mention. But the main one is probably I had a celebration in New York before I left and here I have another one.

Questioner - You're really seventy-seven.

MR. NYLAND - Always leave something for next year. ( ). It's midnight in New York and I think for those people who have promised that they would think of me each night, probably are asleep right now. So if we drink to them ( ). To New York. But there are at least two-and-a-half of New York here. I really don't

count ~~ex~~ Gary very much because you are a foreigner, but Eve is here and Joe is here and who is the half? Far away and long ago Dorothy? Well, you had your roots in New York. But we don't want to mention how many years ago. Eve, what will we do to encourage interchange, you know like children coming to study in America and Americans going -- between Berkeley and New York. What kind of inducement could we offer for those who would like to come to New York and study with us. ( ). Then we'll have some exchange students come here.

VOICE - ( )

MR. NYLAND - They could bring their own dormitory. ( ) We can offer a house. We own it practically, except a little ( ) the rest is occupied by ( ) people. Including the two top ones ( ). I don't want to mention names because then ( ). They are so good because they are so unusual and sometimes they get on your nerves and deep down there is something lovely. Every once and a while one has to have patience. You know the floor below that and above our so called movements floor is a library and gardens in front. We had one tomato. But we had a couple of beautiful Sunflowers. There's a little wall protruding from the hotel next door which is on the South side. You can see the attempts of the Sunflower to try to peep around the corner of the wall in order to follow the sun. You know ~~kkk~~ that the Sunflower turns the head of the flower towards the sun in the early morning ( ).

I don't want to say that we grew that as a symbolic idea but since it does grow that way we could always use it as a symbol. Where is the sun in one's life? The real Sun? The earth is the body and the planets are in their development emotional ( ), the Sun of course must be ( ). It's a question of the whole planet turning towards that consciousness and the reason for that is it wants to receive clarity. The wisdom that belongs to the proper conduct of man. So for that one has to have one's I on the Sun, in both ways because the one I from the body is of course as a body is dependent on whatever consciousness will tell. With that what is one's real I belonging to the Sun or the higher level must receive from the Sun and from the higher level, certain influences which will make the little I grow. And that what consciousness will be regarding the body will produce in the planetary system a certain central point around which the emotions can revolve. So that the emotions will be placed in the proper relationship to each other, without usurping each other's energy. And this becomes the solar system for one's self, and if the sun is in the place of the heliocentric entity, not geocentric, not where the earth is centered but where the sun is centered, so that then the planets can rotate around it and take you might say that hue from the sun, but under the influence of the sun the planets because of the law of attraction will continue to rotate in certain places in relation to each other, all of them having their own kind of revolution

around the sun. Each emotion in man has its place which should not interfere, it should be able to function independently of each other and at their own time sequence. When that is there, that what is earth will be able to be received on a planetary level. When among the planets there is an agreement that poor Mother Earth finally has to leave its unfortunate state and can be taken up in the realm of emotions. This is evolution of the earth. It is the evolution of the body towards Kesdjanian. This is the first step of man's development. So whenever you look at a sunflower try to remember this. That what will be the planet for one will become one's conscience. And that will be for the earth as a result of the influence that what has to be manifested from consciousness and manifestations from conscience, where at a higher state there is no conflict between the two. Both will culminate in the will of the body. And the will being exercised by the body in its proper time will make the body become a full grown planet. In such a condition either cosmologically or psychologically can take place. That will be the first step ( ) of man.

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